

LARGEST CIRCULATION IN WASHINGTON COUNTY.

Washington County Hatchet

LARGEST CIRCULATION IN WASHINGTON COUNTY.

"We'll hew to the line, let the chips fall where they may."

VOL. II, No. 5

FOREST GROVE, OREGON, THURSDAY, MAY 7, 1896.

THREE CENTS A COPY

DIRECTORY.

STATE OF OREGON.

Governor..... Wm. P. Lord
 Secretary of State..... Harrison R. Kincaid
 Treasurer..... Phillip Metcham
 Supt. Public Instruction..... G. M. Irwin
 State Printer..... W. H. Leeds
 Chas. E. Werten
 Supreme Court..... R. S. Bean
 Judge Fifth District..... F. A. Moore
 Attorney Fifth District..... T. A. McBride
 John H. Mitchell
 Senators..... Geo. W. McBride

WASHINGTON COUNTY.

Judge..... D. P. Cornelius
 Commissioners..... T. G. Todd
 Clerk..... R. B. Goodin
 Sheriff..... W. H. Ford
 Recorder..... E. L. McCormick
 Treasurer..... J. W. Sappington
 Assessor..... George H. Wilcox
 School Superintendent..... Austin Craig
 Surveyor..... L. E. Wilkes
 Coroner..... W. D. Woods

Circuit Court—Third Monday in March and July, and fourth Monday in November.
 County Court—First Monday in each month.
 Commissioners' Court—First Wednesday after first Monday in each month.

CITY OF FOREST GROVE.

Mayor..... Hon. S. Hughes
 Councilmen, To serve one year, A. T. Knox, James Buxton, C. L. Large.
 To serve two years, T. C. McNamer, Hugh Smith, D. C. Stewart, President.
 Recorder..... Aaron Wells
 Treasurer..... J. C. Greer
 Marshal..... John Striplin.
 Committees of City Council.
 Ordinances.—Councilmen Stewart, Large and Knox.
 Finance and Accounts.—Councilmen McNamer, Buxton and Smith.
 Streets and Public Property.—Councilmen Smith, Knox and Stewart.
 Fire and Water.—Councilmen Buxton, Smith and McNamer.
 Health and Police.—Councilmen Large, Stewart and Knox.
 Ways and Means.—Councilmen McNamer, Buxton and Smith.
 Printing.—Councilmen Stewart, McNamer and Knox.

Dece Leabo..... Fire Warden
 Hughes..... Justice of the Peace
 B. B. Sappington..... Constable
 David Smith..... School Directors
 Hyde.....
 L. E. Smith.....
 Grace Stewart..... School Clerk
 B. H. Thomas, A. B..... Principal of School

Church Directory.

CONGREGATIONAL CHURCH.
 A. ROGERS, PASTOR.
 Services every Sunday at 11 a. m. and 8 p. m. Sunday school after morning service. Social meetings every Thursday evening at 7:30 p. m. Young people's meeting one hour before Sunday evening service. Strangers are always cordially welcomed.

METHODIST EPISCOPAL CHURCH.
 REV. D. A. WATERS, PASTOR.
 Services every Sunday at 11 a. m. and 8:30 p. m. Sunday school at 12:15 p. m. Junior League every Monday at 4 p. m. Epworth League at 8:30 p. m. Sunday. Prayer meeting 7:30 p. m., Thursday.

CHRISTIAN CHURCH.
 Regular service every Sunday at 11 a. m. and 7:30 p. m. Sunday school at 10 a. m. Aaron Leabo, supt. Prayer meeting Thursday evening at 7:30 p. m. Sr. V. P. S. C. E. Sunday evening at 6:30 p. m. Jr. V. P. S. C. E. Sunday afternoon at 4 p. m. Sylvia Edwards, president. The public are cordially invited to all these meetings.

Post Office of Forest Grove.
 J. WHEELLOCK MARSH, P. M.
 ARRIVAL AND DEPARTURE OF MAILS.
 To and from Portland and all points: Departs 7:30 a. m. Arrives 9:30 a. m.
 To Corvallis, Salem and all points on the West Side: Departs 8:35 a. m. Arrives 4:30 p. m.
 To Greenville, Manning, Buxton and Vernonia: Arrives 12 m. Departs 1 p. m.

FOREST GROVE FIRE DEPARTMENT.
 ALARMS.—GENERAL ALARM—Rapid tapping fire bell. The location of the fire will be indicated by the number of full taps given between general alarms—corresponding to the number of wards whose limits are given below.
 Bell for drill—Three taps, pause, three taps, three taps.
 Call for meeting—Five taps.

WARD LIMITS.
 First ward—North of Pacific avenue and east College Way.
 Second ward—North of Pacific avenue and Green College Way and B street.
 Third ward—Staylor's addition.
 Fourth ward—Between Pacific avenue and second avenue south.
 Fifth ward—Between second avenue and South addition.
 Sixth ward—South Park addition.

WASHINGTON COUNTY POST OFFICES.
 Buxton..... Beaverton
 Centerville..... Cornelius
 Dille..... Glencoe
 Farmington..... Glenwood
 Greenville..... Hillsboro
 Gaston..... Middleton
 Laurel..... Progress
 Mountlake..... Sherwood
 Reedville..... Tualatin
 Blooming..... Thatcher
 Phillips..... Lenox

Civic Societies.
 A. F. AND A. M.
 FOREST GROVE.—Holbrook Lodge, No. 39, meets in its hall the Thursday before the full moon in each month.
 HILLSBORO.—Tuality lodge, No. 5, meets in its hall the Saturday on or before the full moon in each month.
 BEAVERTON.—Beaverton Lodge No. 120 meets in its hall on the first Tuesday in each month.
 O. E. S.
 HILLSBORO.—Tualatin Chapter meets in Masonic hall on the second and fourth Tuesdays in each month.
 FOREST GROVE.—Forest Chapter No. 42 meets in Masonic hall on the first and third Tuesdays in each month.

I. O. O. F.
 FOREST GROVE.—Washington lodge No. 48, meets in its hall every Monday evening.
 FOREST GROVE.—Forest Rebekah lodge No. 44 meets in Odd Fellows hall on the first and third Wednesdays of each month.

HILLSBORO.—Montezuma lodge No. 59 meets in its hall on every Wednesday evening.

HILLSBORO.—Washington encampment No. 24 meets in Odd Fellows hall on the second and fourth Tuesdays of each month.

HILLSBORO.—Hillsboro Rebekah lodge No. 54 meets in Odd Fellows hall every Saturday evening.

TIGARDVILLE.—Charity lodge No. 73 meets in its hall on the first and third Saturdays in each month.

GASTON.—Wapato lodge No. 40 meets in its hall on the first, third and fifth Saturdays in each month.

K. O. P.
 FOREST GROVE.—Delphos lodge No. 39 meets in Masonic hall every Saturday evening.

HILLSBORO.—Phoenix lodge No. 54 meets in Masonic hall every Monday evening.

CORNELIUS.—Simonides lodge No. 34 meets in its castle hall every Saturday evening.

GLENCOE.—Glencoe lodge No. 22 meets in its castle hall on every alternate Saturday.

R. S.
 FOREST GROVE.—Delpha temple, No. 7, meets in Masonic hall on the second and fourth Wednesdays of each month.

HILLSBORO.—Phoenicia temple meets in Masonic hall.

A. O. U. W.
 FOREST GROVE.—Forest Grove lodge No. 60 meets in Odd Fellows hall on every Tuesday evening.

FOREST GROVE.—Degree of Honor lodge meets in Odd Fellows hall the second Tuesday of each month.

HILLSBORO.—Hillsboro lodge No. 61 meets in its hall on the first and third Fridays in each month.

SHERWOOD.—Sherwood lodge No. 20 meets in its hall every Thursday evening.

TIGARDVILLE.—Tigardville lodge meets in its hall on the second and fourth Saturdays in each month.

TUALATIN.—Tualatin lodge meets in its hall on the second and fourth Saturdays in each month.

K. O. T. M.
 FOREST GROVE.—Forest Grove tent No. 21 meets in Masonic hall on the second and fourth Tuesdays in each month.

HILLSBORO.—Viola tent No. 18 meets in Odd Fellows hall on the second and fourth Thursdays in each month.

P. O. F. H.
 Hillsboro Grange meets in its hall on the second and fourth Saturdays in each month at 12 m.

G. A. R.
 Forest Grove.—James B. Matthews Post, No. 6, meets in Masonic hall on the first and third Wednesdays in each month.

W. R. C.
 Forest Grove.—James B. Matthews Relief Corps meets alternate Thursdays in Odd Fellows hall.

I. O. G. T.
 Forest Grove.—Forest Grove lodge No. 11 meets in its hall every Saturday evening.

Hillsboro.—Hillsboro lodge meets in its hall every Saturday. Juvenile Temple, Sundays, 3 p. m.

W. OF THE W.
 Forest Grove Camp No. 98, meets in Odd Fellows hall the first and third Saturday in each month.

S. HUGHES & SON,
 DEALERS IN
Hardware, ...
Stoves and
... Tinware
 Also Plows, Wagons, Buggies and Carts. McCormick Binders and Mowers. Horse Rakes and all kinds of Farming Implements.
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 Is your work as well done?
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 General Typewriting, Law Work, Copying, Correspondence, etc., done quickly and neatly and at a moderate price.
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 SUITS MADE TO ORDER
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Professional Cards.

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 Office at Pioneer Drug Store.

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 HILLSBORO, OREGON.
 OFFICE: Central Block, Rooms 6 and 7.

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 Established, 1889. Incorporated, 1894.
 CAPITAL \$50,000.00
 GENERAL BANKING BUSINESS TRANSACTED
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HAIRCUT
NEXT! WHILE YOU WAIT.
 Shaving made easy
AT WIRTZ BROS.
 Wash and Be Clean at the Only Baths in Town.
 Two doors South of Verts Hall.

The Genius of Oddfellowship.

On Sunday, April 26, being the seventy-seventh anniversary of the foundation of American Oddfellowship, Rev. A. Rogers, P. G. delivered the following discourse before the local lodges in the Congregational church at the evening service. It is here given in full not only on account of its interest to Odd Fellows but because it does justice to secret fraternities in general who have been often misrepresented but who have marvelously prospered so that now there are but few men who are not affiliated with one or another of these brotherhoods. "Amicitia, Amor et Veritas". "Then Jonathan and David made a covenant, because he loved him as his own soul". —1 Sam. 18:3.

From the earliest history of our race to the present day brotherly love has had an honored place in all ethical teaching. Jesus Christ failed not to condemn sin in any and all of its forms, and the Pharisees, the Sadducees, and the Scribes, as well as the Doctors of the Law, were rebuked in the most faithful manner, but the loving brotherhood of the Esenes received not one word of condemnation. They had long existed and had many lodges throughout the civilized world. This order was founded and maintained for the purposes of fraternal helpfulness. Many of the early preachers are said to have been members of the Order and this fact aided not a little in giving them an audience and helping to organize the early churches. It is believed by many that SS. Peter and Paul were Essenes, and held the brethren in very high esteem. Peter, in his first letter (2:17), used an expression which gave a strong emphasis to his spirit of fraternity when he said, "Love the brotherhood". The word brotherhood has clustered about it many very pleasant associations. It carries us back to the old home and the associations of boyhood. Those early experiences can never be forgotten for they were so filled with joy and exploit that they have filled all the past with pleasantness and covered it with a beautiful halo. Think of your boyhood associates—Jim, and Alex, and Tom, and John, and Nate, and Dan, and Harry, and Frank and keep the tears back if you can?

They were not all members of the family but they had a sort of back door relationship that made them as intimate, and almost as dear, as our own brothers. What could be more startling than Jim's imitation of an owl in a back alley, or Harry's imitation of a whip-poor-will across the street, and how necessary it was to go out quietly and see if they were not in need of company. That was the first brotherhood I joined, and although the membership has been scattered far and wide, those early ties were too firmly made ever to be broken, and we keep a general knowledge of each other.

When a young man has reached manhood and has taken to his heart and his home the Rebekah he has learned to love—as all sober, industrious young men should, some say that he should not join himself to any organization that will tend to divide his attention and keep him away from his home. In answer to this let me say that surely he should not neglect his business in order to be with his family. In business life he must come in contact with men who, like himself, are struggling to support their families, and the natural tendency of competition is toward the development of a narrow selfishness. In some way this must be counteracted if a man's affections broaden out and flow toward other rather than center and narrow upon himself. No man has a right to neglect his own home, or any of its interests, but there are duties he owes to that larger circle—which includes his home—and which we call society. In a mans relation to the outer world he is under a natural obligation "to do good unto all men", and as far as possible to alleviate suffering, but his personal preferences, if they do not lead in a wrong direction, and his natural friendships are not to be ignored. Friendship is a natural growth and to stunt it, or stop its budding or its blooming is to interfere with the divine order of living. Why is it that we instinctively feel attracted toward one person and as instructively recoil from another? Shall these unseen and unexplainable trends of the soul be resisted, or shall we follow them as something divinely implanted in us, and as something that is worthy of cultivation?

The exercise of reason should prevail in all reasoning beings, and the choice of friends should be guided by the judgment, and yet it would have been a violation of "the divine law" if David and Jonathan had been less devoted to each other than they were. And they were rare to each other than common friends, for Jonathan, "loved David as his own soul". His entire devotion to David is what commands our respect. There was no reserve about it. It was entire and complete. The poet Dryden has put the thought of a true and devoted friendship most beautifully in these lines:

"I had a friend that loved me.
 I was his soul, and he lived not but in me.
 We were so close within each others breasts
 The rivets were not found that joined us fast.
 That does not reach us yet. We were so mixed
 As meeting streams—both to ourselves were lost.
 We were one mass, we could not give or take,
 But from the same: for he was I, and I, he;
 Return my better half and give me all myself,
 For thou art all;
 If I have any joy when thou art absent,
 I grudge it to myself, methinks I rot thee
 Of thy part."

You may think this picture over-drawn, but think how divinely deep human affection is and when the current becomes strong how hard it is to turn it. If you have had any experience in such things you can appreciate the great beauty and the meaning of the incident which lays at the foundation of my historic text.

Without Friendship one of the great designs of God in making man a social being would lack fulfillment. It would make earth a social waste—isolation and indifference to the happiness of others would be the result. By the influence of friendship man is led to build his house near to that of his fellows—by it we have the cordial greetings and the social gatherings.

Next in order, and above this is the divine principle of love, a principle that is "sweeter than life and stronger than death." How full of this is the Holy Bible. It is the all pervading spirit of the patriarchs and prophets, of Christ and his apostles. For this principle they were willing to forego all other pleasures and subject themselves to indignities, imprisonment and death. The founders of our order did well in seizing upon the beautiful, and almost more than human illustration of love, for it surely was more than friendship that characterized the relationship of David and Jonathan. So pure were their characters, and exalted their attachment that no motives of worldly gain, nor the wicked hatred of an envious King and father could dampen the ardor of mutual affection or break their covenant of abiding love. And we find in their conduct all the elements of secrecy and plighted faith. In the absence of such exalted friendship and love the world would have been without their illustrious example, and he who afterwards became the great and good King of Israel, would in his youth have fallen by the wicked hand of Saul. David and Jonathan's love for each other, and the covenant they made to mutually assist each other, took the form of secrecy that their enemies might not know how to thwart their plans, and their signs, only known to themselves, enabled those youthful friends to communicate their wishes and ideas without the officious meddling of their enemies. In fact it may justly be doubted whether more or less of secrecy is not essential to the highest success of any good society or organization. All through the Bible we see the profoundest secrecy illustrated. Abraham and his men kept their plans and operations from the knowledge of their enemies.

Moses and Aaron held a very close relationship with God but they veiled their plans from the wily Egyptians while they were trying to effect the liberation of their afflicted brethren.

Time and space forbid the mention of the numerous cases of secret combinations and operations spoken of in the Old Testament. Christ and his disciples had many secret meetings where the eyes and ears of the thronging multitude did not come, and where alone they could plan their godly work. Often there are meetings of the church where it seems best to shut out the curious ones who have no good motives for trying to pry into business not their own.

What government could do its legitimate work if its plans were exposed to the gaze of their enemies. There are state secrets which the President and his councilors must keep from the public or they would betray the trusts imposed in them by the people.

The family that admits the gaze of the curious and meddling into all its affairs will doubtless live without domestic peace and without the respect of their neighbors.

Another underlying principle of Oddfellowship and embraced in its motto is Truth. Truth is always to be associated with Friendship and Love and without which neither of others could long endure. Truth in principle and practice is prominent and leading in all that pertains to our order. By its mild and heavenly influence man is guided though

the many bewildering crossways of the world, amid the changing and conflicting opinions and designs of men into the realm of unclouded day. Truth is that cardinal virtue which deals with equity in all the affairs of life. It is the opposite of disguise and hypocrisy and is a vital principle of every community which is well founded among men. In the language of another: "Among the people who revere the name of God, and walk in his statutes, and who, in accordance with those statutes enact laws against immorality, and execute the same with fidelity, and who observe the golden rule of "doing to others as they would have others do to them", such a people may be truly said to execute judgement and seek after truth. Truth enables us to ascertain what virtue is and guides us into the personal possession of it. Truth is essentially the only foundation of confidence, and confidence is the only bond of association among the wise, the good, and the intelligent. It mingles its unclouded perceptions of duty with the generous grasp of friendship, and the sympathizing voice of love. Its robe is the spotless vestment of sincerity, snow white and lustrous; it is an attribute of Deity, and has been made attainable to man that his race might be blessed and improved. As well might the natural world be without the sun as without truth. In such a case all would be in darkness and uncertainty. Distrust and fear would follow as a consequence, and anarchy and ultimate destruction would be certain results.

In whatever aspect we may view Oddfellowship, the purity of its character and the benevolence of its design should disarm all dissenting criticism and invite the beholder to its fold. There is no vice in all the black catalogue of crime but what it specifically or impliedly condemns, and no virtue which adorns and blesses mankind but what is enjoined with proper encouragement upon all who enter the mystic circle of Oddfellowship. Is intemperance a vice to be shunned and has it been most fatal to Mankind? The teachings of the order, as well as its rules most emphatically condemn this destructive vice. Do dishonesty and intrigue work injury to our race? Are the impure practices of the libertine a blighting curse to community? Yes, and I might mention many others that are positively opposite to the spirit and teachings of the I. O. O. F. Those who aspire to its honors and privileges learn most impressively, before they reach the higher positions opened before them, that vice finds no countenance and double dealing no refuge here. It is a place where law-breakers and vicious men of all ranks, if not lost to all sense of shame, will feel ill at ease, and much out of place while listening to the impressive lessons, and going through the ceremonies within the sacred enclosure of the Lodge room. Does some one ask, Have you not within the ranks of your fraternity no immoral or dishonest people? It would be strange indeed if none such could be found bearing the name and wearing the badges of Oddfellowship. Into all good society, throughout the world, and through all past time, evil men and seducers have by some means found an entrance. Even the twelve Apostles, while the Master was with them, had a Judas among them, and all bodies have been cursed with hypocrites, "wearing the livery of heaven to serve the devil in". But the false ones, professing the truth, and standing among the sacramental hosts of God, do not prove that the bodies to which they belong are either bad or untrue. They are the counterfeiters that prove the genuineness of the institutions they misrepresent and disgrace. I can say without fear of successful contradiction that no man who lives up to the teachings of the Order of Oddfellows can be an immoral man or a bad citizen. Upon the other hand I affirm that Virtue, in all its other forms is constantly taught by most impressive and beautiful illustrations. The social relations of life can but be benefitted by the principles of Friendship, Love and Truth—by those brotherly offices which guard with vigilance, council with affection and relieve with liberality, those who are in need. Man is eminently a social being. He will in some form connect himself with his fellows. It may be in the debating society or the club, or something infinitely worse. There are many associations that are not well guarded from the dissolute and the designing, and hence are not safe places for the inexperienced. And for the want of proper companions many a young man has gone down in sin and been lost to most loving friends who had high hopes for his future. In the midst of the attractive snares of the world, and their powerful influences for evil, the Oddfellows Lodge furnishes a safe retreat, for in them are taught that which is honest, lovely, and of good report, where vices are called by their right names and utterly condemned, and where

(Continued on eighth page.)